



ALL RIGHTS RESERVED © جميع حقوق الطبع محفوظة

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the written permission of the publisher.

First Edition: December 2007

Supervised by:

Abdul Malik Mujahid

HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 00966-1-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa, riyadh@dar-us-salam.com Website: www.dar-us-salam.com

K.S.A. Darussalam Showrooms:

Riyadh

Olaya branch: Tel 00966-1-4614483 Fax: 4644945

Malaz branch: Tel 00966-1-4735220 Fax: 4735221

Suwailam branch: Tel & Fax-1-2860422

Jeddah

Tel: 00966-2-6879254 Fax: 6336270

Madinah

Tel: 00966-04- 8234446, 8230038

Fax: 04-8151121

Al-Khobar

Tel: 00966-3-8692900 Fax: 8691551

Khamis Mushayt

Tel & Fax: 00966-072207055

• **Yanbu Al-Bahr** Tel: 0500887341 Fax: 04-3908027

• **Al-Buraida** Tel: 0503417156 Fax: 06-3696124

U.A.E

• **Darussalam, Sharjah U.A.E**

Tel: 00971-6-5632623 Fax: 5632624

Sharjah@dar-us-salam.com.

PAKISTAN

• **Darussalam**, 36 B Lower Mall, Lahore

Tel: 0092-42-724 0024 Fax: 7354072

• **Rahman Market, Ghazni Street**, Urdu Bazar Lahore

Tel: 0092-42-7120054 Fax: 7320703

• **Karachi**, Tel: 0092-21-4393936 Fax: 4393937

• **Islamabad**, Tel: 0092-51-2500237 Fax: 512281513

U.S.A

• **Darussalam, Houston**

P.O Box: 79194 Tx 77279

Tel: 001-713-722 0419 Fax: 001-713-722 0431

E-mail: houston@dar-us-salam.com

• **Darussalam, New York** 486 Atlantic Ave, Brooklyn

New York-11217, Tel: 001-718-625 5925

Fax: 718-625 1511

E-mail: darussalamny@hotmail.com

U.K

• **Darussalam International Publications Ltd.**

Leyton Business Centre

Unit-17, Etloe Road, Leyton, London, E10 7BT

Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889

Website: www.darussalam.com

Email: info@darussalam.com

• **Darussalam International Publications Limited**

Regents Park Mosque, 146 Park Road

London NW8 7RG Tel: 0044- 207 725 2246

Fax: 0044 20 8539 4889

AUSTRALIA

• **Darussalam**: 153, Haldon St, Lakemba (Sydney)

NSW 2195, Australia

Tel: 0061-2-97407188 Fax: 0061-2-97407199

Mobile: 0061-414580813 Res: 0061-2-97580190

Email: abumuaaz@hotmail.com

CANADA

• **Nasser Khattab**

2-3415 Dixie Rd, Unit # 505

Mississauga

Ontario L4Y 4J6, Canada

Tel: 001-416-418 6619

• **Islamic Book Service**

2200 South Sheridan way Mississauga, On

L5J 2M4

Tel: 001-905-403-8406 Ext. 218 Fax: 905-8409

MALAYSIA

• **Darussalam International Publication Ltd.**

No.109A, Jalan SS 21/1A, Damansara Utama,

47400, Petaling Jaya, Selangor, Darul Ehsan, Malaysia

Tel: 00603 7710 9750 Fax: 7710 0749

E-mail: darussalm@streamyx.com

FRANCE

• **Editions & Librairie Essalam**

135, Bd de Ménilmontant- 75011 Paris

Tél: 0033-01- 43 38 19 56/ 44 83

Fax: 0033-01-43 57 44 31

E-mail: essalam@essalam.com.

SINGAPORE

• **Muslim Converts Association of Singapore**

32 Onan Road The Galaxy

Singapore- 424484

Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

• **Darul Kitab 6**, Nimal Road, Colombo-4

Tel: 0094 115 358712 Fax: 115-358713

INDIA

• **Islamic Books International**

54, Tandel Street (North)

Dongri, Mumbai 4000 09, INDIA

Tel: 0091-22-2373 4180

E-mail: ibi@irf.net

SOUTH AFRICA

• **Islamic Da'wah Movement (IDM)**

48009 Qualbert 4078 Durban, South Africa

Tel: 0027-31-304-6883 Fax: 0027-31-305-1292

E-mail: idm@ion.co.za

سُنَنِ النَّسَائِي

English Translation of

Sunan An-Nasâ'i

Volume 1

Compiled by:

**Imâm Hâfiz Abû Abdur Rahmân
Ahmad bin Shu'aib bin 'Ali
An-Nasâ'i**

Ahâdîth edited & referenced by:

Hâfiz Abu Tâhir Zubair 'Alî Za'î

Translated by:

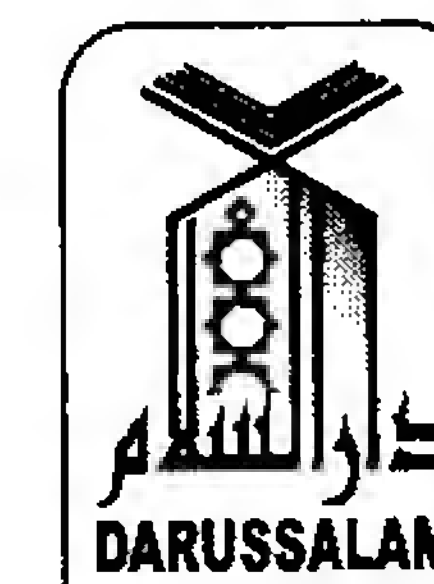
Nâsiruddin al-Khattâb (Canada)

Edited by:

Hudâ Khattâb (Canada)

Final review by:

Abû Khaliyl (USA)



DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh • Jeddah • Al-Khobar • Sharjah
Lahore • London • Houston • New York



*In the Name of Allâh,
the Most Gracious, the Most Merciful*

© **Maktaba Dar-us-Salam, 2007**
King Fahd National Library Catalog-in-Publication Data
An-Nasai, Ahmad bin `Ali
An-Nasai / Ahmad bin `Ali - An-Nasai-Riyadh-2007
876 p, 14x21 cm
ISBN: 978-9960-58-760-8 (set)
978-9960-58-761-5 (Vol.-1)
1-Al-Hadith- Six books 2- Hadith 3-Title
237.3 dc 1428/7415
Legal Deposit no.1428/4679
ISBN: 978-9960-58-760-8 (set)
978-9960-58-761-5 (Vol.-1)

Contents

Introduction <i>Sunan An-Nasâ'i Aş-Şughra</i>	17
1. The Book Of Purification	
Chapter 1. Interpreting The Saying Of Allâh, The Mighty And Sublime: When You Intend To Offer <i>Ṣalâh</i> (The Prayer), Wash Your Faces And Your Hands (Forearms) Up To The Elbows.	23
Chapter 2. (Using) <i>Siwâk</i> When Arising During The Night.....	24
Chapter 3. How To Use The <i>Siwâk</i>	25
Chapter 4. Can The Imâm Use The <i>Siwâk</i> In The Presence Of His Followers?	25
Chapter 5. Encouragement To Use The <i>Siwâk</i>	26
Chapter 6. Using <i>Siwâk</i> A Great Deal	27
Chapter 7. Permitting The Usage Of <i>Siwâk</i> In The Afternoon For One Who Is Fasting	27
Chapter 8. (Using) <i>Siwâk</i> At All Times	28
Chapter 9. Circumcision	29
Chapter 10. Clipping The Nails.....	29
Chapter 11. Plucking The Armpit Hairs	30
Chapter 12. Shaving The Pubes.....	30
Chapter 13. Trimming The Mustache	31
Chapter 14. The Time Limit For That	32
Chapter 15. Trimming The Mustache And Letting The Beard Grow	32
Chapter 16. Moving Far Away (From Everyone) When Relieving Oneself.....	33
Chapter 17. Allowing One To Not To Do That.....	34
Chapter 18. What To Say When Entering <i>Al-Khalâ'</i> (The Toilet).....	35
Chapter 19. The Prohibition Of Facing The <i>Qiblah</i> When Relieving Oneself.....	35
Chapter 20. The Prohibition Of Turning One's Back Towards The <i>Qiblah</i> When Relieving Oneself.....	36
Chapter 21. The Command To Face Toward The East Or The West When Relieving Oneself.....	36
Chapter 22. Allowing That In Houses.....	37
Chapter 23. The Prohibition Of Touching One's Penis With The Right Hand When Relieving Oneself	38
Chapter 24. Allowing One To Urinate While Standing In A Desolate Area	38
Chapter 25. Squatting While Urinating In The House.....	39
Chapter 26. Urinating Toward An Object With Which One Is Screening Oneself.....	40
Chapter 27. Being Careful To Avoid Contamination With Urine	41
Chapter 28. Urinating In A Vessel	41
Chapter 29. Urinating In A Basin	42
Chapter 30. That It Is Disliked To Urinate Into A Burrow In The Ground.....	43
Chapter 31. The Prohibition Of Urinating In Standing Water.....	43
Chapter 32. That It Is Disliked To Urinate In A Place Where One Bathes.....	44
Chapter 33. Greeting One Who Is Urinating.....	44
Chapter 34. Returning The Greeting After Performing <i>Wuḍû'</i>	45
Chapter 35. The Prohibition Of Cleaning Oneself With Bones.....	45
Chapter 36. The Prohibition Of Cleaning Oneself With Dung.....	46
Chapter 37. The Prohibition Of Using Less Than Three Stones To Clean Oneself.....	46
Chapter 38. Allowing The Usage Of Two Stones For Cleaning.....	47
Chapter 39. Allowing The Usage Of One Stone For Cleaning.....	48

Chapter 41. Cleaning Oneself With Water	49
Chapter 42. Prohibition Of <i>Istinjâ'</i> (Cleaning Oneself) With The Right Hand	49
Chapter 43. Rubbing The Hand On The Ground After <i>Istinjâ'</i>	51
Chapter 44. Restricting The Amount Of Water	52
Chapter 45. Leaving Any Restriction On The Amount Of Water	52
Chapter 46. Still Water	55
Chapter 47. Sea Water	55
Chapter 48. <i>Wudû'</i> With Snow	56
Chapter 49. <i>Wudû'</i> With Water From Snow	57
Chapter 50. <i>Wudû'</i> With Water Of Hail	57
Chapter 51. What Is Leftover From A Dog	58
Chapter 52. The Command To Throw Away Anything Left In A Vessel That A Dog Has Licked	59
Chapter 53. Rubbing A Vessel Licked By A Dog With Dust	60
Chapter 54. Leftovers Of A Cat	60
Chapter 55. Leftovers Of A Donkey	61
Chapter 56. Leftovers Of A Menstruating Woman	62
Chapter 57. Men And Women Performing <i>Wudû'</i> Together	62
Chapter 58. The (Water) Leftover From The <i>Junub</i> Person	63
Chapter 59. The Amount Of Water Sufficient For A Man's <i>Wudû'</i>	63
Chapter 60. The Intention For <i>Wudû'</i>	64
Chapter 61. <i>Wudû'</i> Using A Vessel	65
Chapter 62. Saying <i>Bismillâh</i> When Performing <i>Wudû'</i>	67
Chapter 63. A Servant Pouring Water For A Man For <i>Wudû'</i>	67
Chapter 64. Washing Each Part Of The Body Once In <i>Wudû'</i>	68
Chapter 65. Washing Each Part Of The Body Three Times In <i>Wudû'</i>	68
Description Of <i>Wudû'</i>	69
Chapter 66. Washing The Hands	69
Chapter 67. How Many Times Should (Parts Of The Body) Be Washed?	70
Chapter 68. <i>Al-Madmadah</i> And <i>Al-Istinshâq</i> (Rinsing The Mouth And Nose)	70
Chapter 69. With Which Hand Should One Rinse The Mouth?	71
Chapter 70. Rinsing The Nose	72
Chapter 71. Exaggerating In Snuffing Water Into The Nose	72
Chapter 72. The Command To Blow (Water From The Nose)	73
Chapter 73. The Command To Sniff Water Up Into The Nose When Waking From Sleep ..	74
Chapter 74. Which Hand Should One Use To Sniff Water Into The Nose?	74
Chapter 75. Washing The Face	75
Chapter 76. The Number Of Times The Face Be Washed	75
Chapter 77. Washing The Hands	76
Chapter 78. The Description Of <i>Wudû'</i>	77
Chapter 79. Washing The Hands	78
Chapter 80. A Description Of The Washing	79
Chapter 81. The Description Of Wiping The Head	79
Chapter 82. The Number Of Times The Head Is Wiped	80
Chapter 83. Women Wiping Their Heads	81
Chapter 84. Wiping The Ears	82
Chapter 85. Wiping The Ears Along With The Head, And The Evidence That They Are Part Of The Head	83
Chapter 86. Wiping Over The ' <i>Imâmah</i> (Turban)	85
Chapter 87. Wiping Over The ' <i>Imâmah</i> And Forehead	86
Chapter 88. How To Wipe Over The ' <i>Imâmah</i>	87
Chapter 89. The Obligation Of Washing The Feet	88
Chapter 90. With Which Foot Should One Start?	88
Chapter 91. Washing The Feet With The Hands	89

Chapter 92. The Command To Wash In Between The Fingers (<i>Al-Aṣābi'</i>)	90
Chapter 93. How Many Times The Feet Are To Be Washed	90
Chapter 94. Definition Of Washing	91
Chapter 95. <i>Wudû'</i> In Sandals	91
Chapter 96. Wiping Over The <i>Khuffs</i>	92
Chapter 97. Wiping Over The <i>Khuff</i> When Traveling	95
Chapter 98. Time Limit For Wiping Over The <i>Khuffs</i>	96
Chapter 99. Time Limit For Wiping Over The <i>Khuffs</i> For The Resident	97
Chapter 100. Description Of <i>Wudû'</i> For One Who Has Not Committed <i>Hadath</i>	98
Chapter 101. <i>Wudû'</i> For Every <i>Ṣalâh</i>	98
Chapter 102. Sprinkling Water	100
Chapter 103. Using Water Left Over From <i>Wudû'</i>	101
Chapter 104. The Obligation Of <i>Wudû'</i>	102
Chapter 105. Going To Extremes In <i>Wudû'</i>	103
Chapter 106. The Command To Do <i>Wudû'</i> Properly	103
Chapter 107. The Virtue Of That	105
Chapter 108. The Reward For The One Who Performs <i>Wudû'</i> As Commanded	105
Chapter 109. What To Say After Finishing <i>Wudû'</i>	108
Chapter 110. The Jewelry Of <i>Wudû'</i>	108
Chapter 111. The Reward For One Who Performs <i>Wudû'</i> Well Then Prays Two <i>Rak'ahs</i>	110
Chapter 112. What Invalidates <i>Wudû'</i> And What Does Not Invalidate <i>Wudû'</i> Of <i>Madhi</i> (Prostatic Fluid)	110
Chapter 113. <i>Wudû'</i> After Defecating And Urinating	113
Chapter 114. <i>Wudû'</i> After Defecating	114
Chapter 115. <i>Wudû'</i> After Passing Wind	114
Chapter 116. <i>Wudû'</i> After Sleeping	115
Chapter 117. Drowsiness	115
Chapter 118. <i>Wudû'</i> After Touching One's Penis	116
Chapter 119. Not Performing <i>Wudû'</i> For That	117
Chapter 120. Not Performing <i>Wudû'</i> When A Man Touches His Wife Without Desire	118
Chapter 121. Not Performing <i>Wudû'</i> After Kissing	120
Chapter 122. <i>Wudû'</i> From (Eating) That Which Has Been Altered By Fire	121
Chapter 123. Not Performing <i>Wudû'</i> From That Which Has Been Altered By Fire	125
Chapter 124. Rinsing The Mouth After Eating <i>Sawîq</i>	126
Chapter 125. Rinsing The Mouth After Drinking Milk	127
Mentioning When <i>Ghusl</i> (A Purifying Bath) Is Obligatory And When It Is Not	128
Chapter 126. The <i>Ghusl</i> Of The Disbeliever When He Accepts Islâm	128
Chapter 127. The Disbeliever Performing <i>Ghusl</i> First When He Wants To Accept Islâm	128
Chapter 128. Performing <i>Ghusl</i> After Burying An Idolater	129
Chapter 129. The Obligation Of <i>Ghusl</i> When The Two Circumcised Parts Meet	130
Chapter 130. <i>Ghusl</i> From (The Emission Of) Semen	131
Chapter 131. The <i>Ghusl</i> Of A Woman Who Sees Something In Her Dream Like A Man Sees	132
Chapter 132. The One Who Has A Wet Dream But Does Not See Water	134
Chapter 133. The Difference Between A Man's Water And A Woman's	135
Chapter 134. Mention Of <i>Ghusl</i> After Menstruation	135
Chapter 135. Mentioning The Period	140
Chapter 136. Mention Of How A Woman Suffering From <i>Istihâdah</i> Should Perform <i>Ghusl</i> ..	142
Chapter 137. Performing <i>Ghusl</i> From <i>Nifâs</i> (Post Natal Bleeding)	143
Chapter 138. The Difference Between Menstrual Blood And Non-Menstrual Bleeding (<i>Istihâdah</i>)	143
Chapter 139. Prohibition Of One Who Is <i>Junub</i> From Performing <i>Ghusl</i> In Standing Water	146
Chapter 140. Prohibition Of Urinating Into Still Water And Performing <i>Ghusl</i> From It	147
Chapter 141. Mention Of <i>Ghusl</i> At The Beginning Of The Night	147
Chapter 142. <i>Ghusl</i> At The Beginning And End Of The Night	148

Chapter 29. The Superiority Of The First Row Over The Second	483
Chapter 30. The Last Row	483
Chapter 31. One Who Completes A Row	483
Chapter 32. The Best Row For Women And The Worst Row For Men	484
Chapter 33. A Row Between Two Pillars	484
Chapter 34. The Place In The Row That Is Recommended	485
Chapter 35. The <i>Imâm</i> Should Make The Prayer Short	485
Chapter 36. The Concession Allowing The <i>Imâm</i> To Offer A Lengthy Prayer	487
Chapter 37. What Is Permissible For The <i>Imâm</i> To Do During The Prayer	487
Chapter 38. Preceding The <i>Imâm</i>	488
Chapter 39. A Man Exiting The Prayer Behind The <i>Imâm</i> And Going To Pray By Himself In A Corner Of The <i>Masjid</i>	490
Chapter 40. Following An <i>Imâm</i> Who Prays Sitting Down	491
Chapter 41. Difference In Intention Between The <i>Imâm</i> And The One Following Him	495
Chapter 42. The Virtue Of (Prayer In) Congregation	496
Chapter 43. Congregation When There Are Three People	497
Chapter 44. Congregation When There Are Three People: A Man, A Boy And A Woman	497
Chapter 45. Congregation If There Are Two People	498
Chapter 46. Offering A Voluntary Prayer In Congregation	499
Chapter 47. Making Up A Missed Prayer In Congregation	500
Chapter 48. A Stern Warning Against Failing To Pray In Congregation	501
Chapter 49. A Stern Warning Against Staying Behind From Prayer In Congregation	502
Chapter 50. Regularly Attending The Prayers When The Call Is Given	502
Chapter 51. Excuse For Not Praying In Congregation	504
Chapter 52. Regulating "Catching the Congregation" (When Is One Regarded As Having Caught Up With The Congregation)	506
Chapter 53. Repeating A Prayer With The Congregation When A Man Has Already Prayed By Himself	507
Chapter 54. Repeating <i>Fajr</i> With The Congregation For One Who Has Already Prayed On His Own	508
Chapter 55. Repeating A Prayer With A Congregation After The Time For It Is Over	509
Chapter 56. The Obligation Of Prayer Is Removed From One Who Offered It In The <i>Masjid</i> With The <i>Imâm</i> In Congregation	509
Chapter 57. Rushing To Pray	510
Chapter 58. Hastening To Pray Without Rushing Unduly	510
Chapter 59. Coming To Prayer Early (before others)	512
Chapter 60. The Disapproval Of Praying When The <i>Iqâmah</i> Is Said	512
Chapter 61. Concerning One Who Prays The Two (<i>Sunnah</i>) <i>Rak'ahs</i> Of <i>Fajr</i> While The <i>Imâm</i> Is Leading The Prayer	514
Chapter 62. A Person Praying Alone Behind The Row	514
Chapter 63. Bowing Outside The Row	515
Chapter 64. Praying After <i>Zuhr</i>	516
Chapter 65. Prayer Before <i>Asr</i> , And Different Narrations From Abû Ishâq Concerning That	517

*In the Name of Allâh, the Most
Beneficent, the Most Merciful*

INTRODUCTION

SUNAN AN-NASÂ'Î AŞ-ŞUGHRA^[1]

By Abu Khaliyl

About the Author

He is Abû 'Abdur-Rahmân Aḥmad bin Shu'aîb bin 'Alî bin Sinân bin Baḥr An-Nasâ'î. The name "An-Nasâ'î" is an ascription to Nasa' of Khurâsân.^[2]

His Birth, Studies and Travels

Imâm An-Nasâ'î was born in the year 214 or 215 after *Hijrah* in Nasa' and he traveled to Naysâbûr and other cities in Khurâsân, Baghdâd, and other cities in Al-'Irâq, Ash-Shâm, Egypt, Makkah, Al-Madînah, and areas of 'Arabia to seek knowledge.

His Teachers and Students

He learned from many important scholars of his time, including Abû Dâwûd, Al-Bukhârî, Aḥmad, as well as his son 'Abdullâh, Al-Bazzâr, Ishâq bin Ibrahîm Ar-Rahuwyah, Aḥmad bin Manî', Ishâq bin Shâhîn, Muḥammad bin Naṣr Al-Marwazî, and many others. He had many

^[1] References for this introduction include: *Siyar A'lâm An-Nubalâ'*; *Al-Qawlul-Mu'tabar*; *Bughyat Ar-Râghib*; *Al-Ansâb*; *Mu'jam Al-Buldan*; *Dhakhîrat Al-'Uqba*, and others noted in the text. As for controversial statements about Imâm An-Nasâ'î, they have not been discussed here, because it is not appropriate to mention this here, whereas famous biographers have already discussed these topics, with sufficient defense and refutation of them all.

^[2] Modern spelling is *Khorasan*. Perhaps Nasa' is *Nisa*, which is located about 18km southwest of Ashgabat (also spelled Ashkhabad; Ashkabat; Ashgabad) in Turkmenistan. Previously; it was part of the Khorasan area. Scholars disagree over whether this name is a foreign name; (*Mu'jam Al-Buldân*) or is derived from the Arabic word *nisâ'* (women), as stated by As-Sam'ânî in *Al-Ansâb* – that the Arabs named it like this because when they conquered the village, the men had fled, and only the women fought. And Allâh knows best.

students, famous among them being Aṭ-Ṭabarānī, Abū 'Awānah, Aṭ-Ṭaḥāwī, Ibn As-Sunnī, and many others. As is widely known, some of his teachers also heard narrations from him.

His Books

He authored many books, most important of which is *Sunan Al-Kubra* or the Grand *Sunan* which has been published during our time.^[1] Among his works also published are *Ad-Du'afā' wal-Matrukīk*, listing the names of weak and abandoned *Ḥadīth* narrators; *Tasmiyat Fuqaha'il-Amṣār*, *Min Aṣ-Ṣaḥābah*, *Fa Man Ba'dahum* listing the names of famous scholars of *Fiqh* among the Companions from different lands, along with their students; *Tasmiyat Man Lam Yarwi 'Anhu Ghairu Rajulin Wāḥid*, listing the names of narrators that only one narrator reported from, as well as others. Besides, his *'Amalul-Yawmi wal-Lailah*, *Tafsīr*, and other books have been published separately as well as along with his *Sunan Al-Kubra*.

His Death

It is reported that he died in the year 303 after *Hijrah* at the age of 88. He first settled in Egypt for some time, then he went to Damascus. Scholars differ over place of his death and burial. Some of them say it was in Makkah, and others in Ramallah in Palestine.

As against presumed before, today, whenever the "Six Books" or the "Four *Sunan*" are mentioned or referred today it is the smaller *Sunan*, *Sunan Aṣ-Ṣughra* or *Al-Mujtaba* that is meant, not *Sunan Al-Kubra*.

What is more important to note is that Imām An-Nasā'ī compiled his *Sunan Al-Kubra* first, then sometime later, smaller *Sunan*, which later was referred to as *Al-Mujtaba* and is also called *Mujtana*. Both the books have a same meaning: "the selected," and it is not clear who first referred to the smaller *Sunan* with either of these names. In fact, some of them also called it the *Ṣaḥīh*.

Scholars differ over whether Imām An-Nasā'ī himself compiled *Sunan Aṣ-Ṣughra* or *Al-Mujtaba* - or it was a compilation of his student Ibn As-Sunnī. The fact that since the smaller *Sunan* or *Al-Mujtaba* is generally known to be reported from An-Nasā'ī by Ibn As-Sunnī, it

^[1] It was thought to be lost until the manuscripts were rediscovered during our time.

has led some to believe that it is, in reality, the work of Ibn As-Sunnī. Imām Adh-Dhahabī (*Siyar A'lām An-Nubalā'*) and whoever followed him held this view, saying that we only know of his *Sunan* through the narration of Ibn As-Sunnī. While the fact is that *Sunan Al-Kubra* is known through the reporting other than Ibn As-Sunnī.

Upon careful review and comparison between *Al-Mujtaba* and *Sunan Al-Kubra*, it is clear that each of them contain narrations of Imām An-Nasā'ī which are not included in the other. This is why most scholars say that since Ibn As-Sunnī did not narrate *Al-Kubra*, while others did, and others did not narrate *Al-Mujtaba*, while Ibn As-Sunnī did, it is clear that this is what he heard from Imām An-Nasā'ī, and there are no means to prove other than this, because whenever Ibn As-Sunnī's name appears in a narration, he said that he heard this from Imām An-Nasā'ī, and this is mentioned at the beginning of the text as well. This indicates that he heard the entire book from Imām An-Nasā'ī, and since there are narrations in *Al-Mujtaba* - as well as chapter headings - which are not contained in his *Sunan Al-Kubra*, if it was correct that Ibn As-Sunnī was the compiler of the smaller *Sunan*, then they would not be considered *Ḥadīths* of An-Nasā'ī, but *Zawā'id*, or additions of Ibn As-Sunnī, and none of the earlier scholars has stated this. Instead, they list Ibn As-Sunnī among those who reported the *Sunan* from Imām An-Nasā'ī, and refer to these narrations as narrations recorded by An-Nasā'ī, as is well-known.^[1]

As for the reason for the compilation of the smaller *Sunan*, a story is popularly reported that an *Amīr* asked An-Nasā'ī if all of the narrations in his book (*Al-Kubra*) were *Ṣaḥīḥ* (correct), to which he replied that they were not, so he was told to compile a book in which only *Ṣaḥīḥ* narrations were included. So he compiled *Al-Mujtaba*. But

^[1] In any case, the facts are that Ibn As-Sunnī reported *Sunan Aṣ-Ṣughra* or *Al-Mujtaba*, and it is not known that he reported *Sunan Al-Kubra*, while others reported *Sunan Al-Kubra* and it is not known that they reported *Sunan Aṣ-Ṣughra* or *Al-Mujtaba*, and each of these books contains narrations which the other does not, while *Sunan Al-Kubra* contains many more narrations. Some scholars consider it possible that Imām An-Nasā'ī gave the task of summarizing to Ibn As-Sunnī, and that Imām An-Nasā'ī added additional narrations, and chapter headings when Ibn As-Sunnī read it with him.

most of the scholars do not consider the narration of this event to be authentic for various reasons.

The scholars have written a great deal about this topic, and these points represent only a small portion of the details related.^[1]

Those Who Narrated the *Sunan* From Imâm An-Nasâ'î

It was mentioned above that Ibn As-Sunnî narrated the smaller *Sunan*; *Sunan As-Şughra* or, *Al-Mujtaba* from Imâm An-Nasâ'î. He is Abû Bakr Aḥmad bin Muḥammad bin Ishâq Ad-Dînawarî, who died in 364 after *Hijrah*.

The most popular narrators of *Sunan Al-Kubra* from Imâm An-Nasâ'î are Al-Ḥasan bin Rashîq Al-'Askarî (d. 370), Ḥamzah bin Muḥammad Al-Kinânî (d. 357), Abû Al-Ḥasan Ibn Hayyuwyah (d. 366), Ibn Al-Aḥmar of Al-Andalus (d. 358), and some others.

Important Traits of *Sunan As-Şughra*

Scholars have highly commended Imâm An-Nasâ'î and his work. Imâm Ad-Dâraquṭnî said about him: "He is given preference over all others who are mentioned with this knowledge from the people of his time." (*Suw'âlât As-Sulamî lid-Dâraquṭnî*) Imâm An-Nasâ'î was well-known for his knowledge in the various fields of *Ḥadîth* and its narrators. Some scholars consider his compilation to have the least number of defective or weak narrations among the Four *Sunan*.

Sunan As-Şughra contains a number of repetitive narrations, more similar to the *Şaḥîh* of Al-Bukḥarî than the remainder of the Six in that regard. Imâm An-Nasâ'î often cites the same narration in various chapters to show what is narrated as proof for different topics. In some cases he uses the same *Ḥadîth* under chapter headings that mention opposite points. For example, in chapter 45 of the Book of Purification, entitled: "Leaving Any Restriction on the Amount of Water," he narrated the story of a Bedouin who urinated in the *Masjid*, and the Messenger of Allâh ﷺ called for a bucket of water to pour over the area. By the chapter heading, it is clear that the

^[1] This is a topic that many scholars have commented upon and differed over, As-Sakhawî in an earlier work (*Al-Qawlul-Mu'tabar*) supported the first view - that it is Ibn As-Sunnî's compilation - and in a later work (*Bughyat Ar-Râghib*) he supported the second view, that it was compiled by An-Nasâ'î.

meaning is that the amount of water to clean the area was not restricted to a minimum quantity. Later, in the Book of Water, chapter 2, entitled: "Restricting the Amount of Water" he narrated the same *Ḥadîth*, but this time, the apparent indication is the opposite. In other words, "a bucket" is the minimum amount of water to clean the area. Cases such as this are common, wherein he repeats the same narration to prove another inference.

Al-Mujtaba contains a noticeable method of subdivision of topics when compared to the remainder of the Six Books. Meaning that Imâm An-Nasâ'î has included more chapter headings indicating more subtle points between the more commonly indicated points, in the more commonly mentioned chapter headings of the others among the Six. It is as if he considered how they named the chapters for these narrations, and found that in between this and that there should be these additional chapters, since these narrations can be used to support these additional points as well. This becomes clear to anyone who has read all of the Six Books, and compared in which chapters each of the compilers included this or that narration, as well as the grouping of related chapters.

For example, in the case of narrations dealing with not facing the *Qiblah* when relieving oneself (see *Ḥadîths* 20-23), we find one or perhaps two chapters in *Şaḥîh Al-Bukḥarî*,^[1] one in *Şaḥîh Muslim*,^[2] two in *Sunan Abû Dâwûd*, two in *Sunan At-Tirmidhî*, two in *Sunan Ibn Mâjah*, and four in *Al-Mujtaba* - while there are only two in *Sunan Al-Kubra*. One would observe from comparing all these that in *Al-Mujtaba*, he has the additional chapter: "The Command to Face Toward the East or the West When Relieving Oneself"^[3] and none of the others among the Six has named a chapter with a "command" related to this topic.

^[1] Since the second of them contains a narration related to the topic, according to the others, but the chapter name does not indicate the topic. See *Şaḥîh Al-Bukḥarî* Nos. 144 and 145.

^[2] While it is not clear if the chapter heading wherein Imâm Muslim narrated these *Ḥadîths* was written by him or by someone after him, as is the case with the chapters headings in his book in general.

^[3] See *Ḥadîth* No. 22, and the meaning is for the people of Al-Madînah, since the *Qiblah* was to the south for them.

Such cases of additional chapter headings for repeated narrations indicate his vast understanding or (*Fiqh*), and this is among the important observations of the scholars about him and his book.

On the other hand, missing from *Al-Mujtaba* are the Books of Knowledge, *Tafsîr*, and various books on manners, and many other important topics that are mentioned in the remainder of the Six, and some of which are included in *Sunan Al-Kubra*.

*In the Name of Allâh, the Most
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Ash-Shaikh, Al-Imâm, Al-'Âlim, Ar-Rabbânî, Ar-Ruhlah, Al-Hâfiz, Al-Hujjatush-Shamadânî, Abû 'Abdur-Rahmân Ahmad bin Shu'aîb bin 'Alî bin Baḥr An-Nasâ'î, may Allâh the Most High shower mercy on him, said:

قَالَ الشَّيْخُ، الْإِمَامُ، الْعَالِمُ، الرَّبَّانِيُّ،
الرُّحْلَةُ، الْحَافِظُ، الْحُجَّةُ الصَّمَدَانِيُّ، أَبُو
عَبْدِ الرَّحْمَنِ: أَحْمَدُ بْنُ شُعَيْبِ بْنِ عَلِيِّ بْنِ
بَحْرِ النَّسَائِيِّ، رَحِمَهُ اللَّهُ تَعَالَى:

1. The Book Of Purification

(المعجم ١) - كِتَابُ الطَّهَارَةِ (التحفة ١)

**Chapter^[1] 1. Interpreting The
Saying Of Allâh, The Mighty
And Sublime: When You
Intend To Offer *Ṣalâh* (The
Prayer), Wash Your Faces And
Your Hands (Forearms) Up To
The Elbows.^[2]**

(المعجم ١) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذَا
قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ
وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ﴾ [المائدة: ٦]
(التحفة ١)

1. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you wakes from sleep, let him not dip his hand in (the water he uses for) his *Wuḍû'* until he has washed it three times, for none of you knows where his hand spent the night." (*Ṣaḥîḥ*)

١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا
سُفْيَانُ بْنُ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي
هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ
مِنْ نَوْمِهِ فَلَا يَغْسِمْ يَدَهُ فِي وُضُوئِهِ حَتَّى
يَغْسِلَهَا ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ
بَاتَتْ يَدُهُ».

[وأخرجه مسلم، كتاب الطهارة، باب كراهة غمس المتوضىء وغيره يده المشكوك في نجاستها.. الخ، ح (٢٧٨) من حديث سفيان بن عيينة به، وهو في السنن الكبرى للنسائي، ح (١).]

^[1] Note that for many of the headings, the author did not say: "Chapter." In this translation, we placed the word "chapter" prior to each of his headings in either case.

^[2] *Al-Mâ'idah* 5:6.

1. Imâm An-Nasâ'î introduced the Book of Purification with this *Hadîth* in order to make it clear that one should begin one's ablution by washing one's hands, a point that is explicitly mentioned in various *Hadîth* narrations [*Ṣaḥîḥ Al-Bukhârî*: Ablution, *Hadîth*: 185, 186 and *Ṣaḥîḥ Muslim*: Purification *Hadîth*: 225] (*Ṣaḥîḥ*)
2. This *Hadîth* contains the ruling of washing one's hands after waking up from sleep; however, the ruling is general, in that it applies to any occasion upon which one performs ablution. The basis for this ruling is doubt: From one ablution to the next, one does not know what impurities one's hands might have come into contact with inadvertently. Since hands touch various objects throughout the course of a day - such as various body parts and other objects that may or may not be pure - one should wash one's hands before performing ablution. It is essential to wash one's hands upon waking up from sleep; and, although not essential, at other times it is desirable to wash one's hands prior to performing ablution. The purpose of ablution is not merely to achieve ritual purity, but bodily cleanliness as well.
3. There are two kinds of impurities. The first is the impurity that is visible or somehow palpable; this kind of impurity must be removed. The second kind of impurity is neither visible nor perceptible through any of the senses, such as urine that becomes dry, say, on dark fabric - urine that can then neither be seen nor perceived through the sense of smell. If there is doubt - or in other words, if one suspects that such impurities are present on one's body or clothing - one should certainly take the trouble of washing the potentially sullied area on one's skin or clothing three times.

Chapter 2. (Using) *Siwâk* When Arising During The Night

(المعجم ٢) - **بَابُ السَّوَاكِ إِذَا قَامَ مِنَ اللَّيْلِ** (التحفة ٢)

2. It was narrated that Huthaifah said: "When the Messenger of Allâh ﷺ got up at night, he would brush his mouth with the *Siwâk*." (*Ṣaḥîḥ*)

٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقَتَيْبَةُ بْنُ سَعِيدٍ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسَّوَاكِ.

[متفق عليه، البخاري كتاب الوضوء، باب السواك، ح (٢٤٥) وغيره ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٥) من حديث جرير بن عبد الحميد عن منصور بن المعتمر به وهو في الكبرى، ح (٢).]

Comments:

1. When one rises after a night's sleep, it is recommended (*Mustahab*) for one to use a *Miswâk* (tooth-stick) to clean the inside of one's mouth. However, doing so is not an essential part of ablution. This is because, in narrations that describe how the Prophet ﷺ regularly performed ablution, the use of a tooth-stick is not mentioned. Nevertheless, the Prophet ﷺ did strongly urge Muslims to use a *Miswâk* at the time of every ablution.

2. The *Miswâk* is a means of purifying the mouth. It denotes any object with which it is possible to cleanse the mouth. It could either be the twig of a tree or a brush made of bristles, or any other pure substance.

Chapter 3. How To Use The *Siwâk*

(المعجم ٣) - **بَابُ: كَيْفَ يَسْتَاكُ** (التحفة ٣)

3. It was narrated that Abû Mûsa said: "I came to the Messenger of Allâh ﷺ when he was using the *Siwâk*, and the end of the *Siwâk* was on his tongue, and he was saying, "â, â." (*Ṣaḥîḥ*)

٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عُبَيْدَةَ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: أَخْبَرَنَا غِيلَانُ بْنُ جَرِيرٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَسْتَاكُ وَطَرَفُ السَّوَاكِ عَلَى لِسَانِهِ وَهُوَ يَقُولُ: «عَاَءُ».

[متفق عليه، البخاري، كتاب الوضوء، باب السواك، ح (٢٤٤) وغيره ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٤) من حديث حماد به وهو في الكبرى، ح (٣).]

Comments:

1. The purpose of using a tooth-stick is to cleanse the mouth. *Siwâk* (or *Miswâk*), therefore, should be used in such a way that not only the teeth become clean, but the tongue and the throat also become pure from all kinds of filth and unclean particles.
2. When one uses a *Miswâk*, one's face becomes contorted and twisted as one maneuvers a *Miswâk* throughout the inside of one's mouth - especially when one is trying to get to hard-to-reach places. Thus, when using a *Miswâk*, one's face becomes unpleasant to look at; nonetheless, based on the Sunnah of the Prophet ﷺ and on the importance of cleaning the inside of one's mouth, one should not be shy to use a *Miswâk* in the presence of others.

Chapter 4. Can The Imâm Use The *Siwâk* In The Presence Of His Followers?

(المعجم ٤) - **بَابُ: هَلْ يَسْتَاكُ الْإِمَامُ بِحُضْرَةِ رَعِيَّتِهِ** (التحفة ٤)

4. It was narrated from Abû Burdah that Abû Mûsâ said: "I came to the Prophet ﷺ when he was using the *Siwâk* and with me were two men of the Ash'arîs - one on my right and the other on my left - who were seeking to be appointed as officials. I said: 'By the One Who sent you as a

٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ - قَالَ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِيَ رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ أَحَدُهُمَا عَنْ يَمِينِي وَالْآخَرُ عَنْ يَسَارِي

Prophet with the truth, they did not tell me why they wanted to come with me and I did not realize that they were seeking to be appointed as officials.' And I could see his *Siwâk* beneath his lip, then it slipped and he said: 'We do not' – or; 'We will never appoint as an official anyone who seeks that. Rather you should go.'" So he sent him (Abû Mûsâ) to Yemen, then he sent Mu'âdh bin Jabal to go after him – may Allâh be pleased with them. (*Sahîh*)

[متفق عليه، البخاري، كتاب استتابة المرتدين، باب حكم المرتد والمرتدة واستتابتهم، ح (٦٩٢٣) ومسلم، كتاب الإمارة، باب النهي عن طلب الإمارة والحرص عليها ح (١٧٣٣) قبل، ح (١٨٢٥) من حديث يحيى القطان به وهو في الكبرى ح (٨)].

Comments:

1. Beyond the theme of the present chapter, this *Hadûth* makes it clear that a person acts inappropriately when, without being asked to do so, one seeks out a position of authority. Instead, nominating suitable candidates for leadership positions should be left to the discretion of the ruler. But if the ruler himself asks for petitions for any post or position, it is appropriate to offer oneself for it, particularly if one has the required skills and qualifications for the job. For instance, on the occasion of the Battle of the Trench, Allâh's Messenger ﷺ asked, "Which one of you will rise and go to see what the Quraish are about." Zubair ؓ then offered himself for the task [*Sahîh Al-Bukhârî* - 2846]. In other words, the modern-day practice of sending applications for employment has a precedent in Islam, and is therefore appropriate and correct.
2. Besides moving a *Miswâk* to the right and to the left, one should make upward and downward motions with it as well, so that the fibers of the tooth-stick may reach places between the teeth and remove any substance that forms on one's teeth or remains stuck between them. This is evidenced by the word, "*Qalasat*," which occurs in the *Hadîth*.

Chapter 5. Encouragement To Use The *Siwâk*

5. 'Abdur-Rahmân bin Abû 'Atîq said: "My father told me: 'I heard 'Aishah say, (narrating) from the Prophet ﷺ: "*Siwâk* is a means of

وَرَسُولُ اللَّهِ ﷺ يَسْتَاكُ فَكَلَاهُمَا يَسْأَلُ الْعَمَلُ، قُلْتُ: وَالَّذِي بَعَثَكَ نَبِيًّا بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا وَمَا شَعَرْتُ أَنْهُمَا يَطْلُبَانِ الْعَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفْتَيْهِ فَلَصَّتْ فَقَالَ: «إِنَّا لَا» أَوْ، «لَنْ نَسْتَعِينَ عَلَى الْعَمَلِ مَنْ أَرَادَهُ وَلَكِنْ اذْهَبْ أَنْتَ» فَبَعَثَهُ إِلَى الْيَمَنِ ثُمَّ أَرَدَفَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا.

(المعجم ٥) - التَّزْغِيبُ فِي السَّوَاكِ (التحفة ٥)

٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَتِيقٍ قَالَ:

purification for the mouth and is pleasing to the Lord." (*Sahîh*)

حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «السَّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ».

[صحيح، وأخرجه أحمد ١٢٤/٦ من حديث يزيد به وزرع به وتابعه الدراوردي عند أبي يعلى ٣١٥/٨ ح (٤٩١٦) وسنده حسن، وهو في الكبرى، ح (٤) وعلقه البخاري، كتاب الصوم، باب سواك الرطب واليابس للصائم قبل، ح (١٩٣٤) وللحديث شواهد كثيرة عند ابن خزيمة ح (١٣٥) وأحمد وغيرهما].

Comments:

The purpose of this chapter is to show that the tooth-stick is a worthy and commendable cleaning instrument. That being said, its use is not obligatory. Nor, for that matter, is using it an integral part of performing ablution.

Chapter 6. Using *Siwâk* A Great Deal

(المعجم ٦) - الْإِكْتَارُ فِي السَّوَاكِ (التحفة ٦)

6. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I have indeed urged you with regard to the *Siwâk*.'" (*Sahîh*)

٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَعِمْرَانُ بْنُ مُوسَى قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ [قَالَ]: حَدَّثَنَا شُعَيْبُ بْنُ الْحَبَّابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَكْثَرْتُ عَلَيْكُمْ فِي السَّوَاكِ».

[أخرجه البخاري، كتاب الجمعة، باب السواك يوم الجمعة، ح (٨٨٨) من حديث عبدالوارث بن سعيد به، وهو في الكبرى، ح (٥)].

Chapter 7. Permitting The Usage Of *Siwâk* In The Afternoon For One Who Is Fasting

(المعجم ٧) - الرُّخْصَةُ فِي السَّوَاكِ بِالْعِشِيِّ لِلصَّائِمِ (التحفة ٧)

7. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Were it not that it would be too difficult for my *Ummah*, I would have commanded them to use the *Siwâk* at (the time of) every *Salâh*." (*Sahîh*)

٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ بِالسَّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».